

# THE ROLE OF GAMBLING IN ANCIENT INDIAN SOCIETY AND SOME SANSKRIT WORDS PERTAINING TO THE GAME

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The vocabulary of a language records the state of civilization and culture of a particular society during its existence. For example, the words for food and drink in ancient literature show what type of commodity was used by the people of those times. Similarly, the names of games that were in vogue in historic and pre-historic times are an indication of the role they played in society at different times and places. The present paper is an attempt in this direction.

Anthropologists distinguish between games of chance and games of skill. Since their outcome is always a matter of luck, games of chance offer obvious opportunities for wagering and gambling. Man's interest in gambling has never subsided. A student of cultural anthropology is amazed to find numerous kinds of games of chance such as card-games, dice-games, question games and lotteries. Such games are usually accompanied by high stakes and the gambler, in the heat of excitement, even goes to the extent of gambling away not only all his wealth but even his beloved wife, as is evident from the story of the *Mahābhārata*, where Yudhiṣṭhira, the eldest of the Pāṇḍavas, gambled away not only his kingdom but his brothers and wife Draupadī. The lament of the gambler narrated in the *Rgveda* (X.34) is well-known. Sometimes gamblers repented for what they had done and improved their conduct later. In the *Mṛcchakaṭika* we find an instance of this type. There the saṁvāhaka, a shampooer by profession and formerly in the service of Cārudatta, later turned to gambling, is persecuted for the debts he owes to another gambler and takes refuge in the house of Vasantasenā, who pays off his debts. Bitten with remorse due to the humility to which he is put by the gamblers, he repents for his folly and resolves to be a monk (cf. *aham dyūtakarāpamānena Śākyaśramaṇako bhaviṣyāmi*).

## Gambling during the Vedic Period

During the Vedic period the game of dice seems to have attained a high place in society. Numerous references to the game of dice are to be found in Vedic and post-Vedic literature. Dicing was as much loved by the Vedic Aryans as horse-racing. They were extremely

fond of dice-playing and the word *akṣa* in the sense of 'die' is frequently used in the *Rgveda*. The dice seem to have been made of the *vibhītaka* nuts and were brown in colour.<sup>1</sup>

*Names of throws and dice* : In the later *Samhitās* and *Brāhmaṇas* the names of the throws are said to be of four kinds named as *kṛta*, *tretā*, *dvāpara* and *āskanda*. Some of these names are traced in the *Rgveda* and the *Atharvaveda*. For example the word *kali* occurs in *AV* VII. 114.1 and a number of passages where the word occurs are recorded by Lüders.

The *kṛta* was the name of a die or the side of a die marked with four points or dots. This was supposed to be the most lucky or winning die. *Kṛta* was also the collective name of the four dice in opposition to the fifth die called *kali*. The *tretā* was a throw of a die as well as the side of a die marked with three dots (*VS* XXX. 18 ; *TS*. IV). A die or the side of the die marked with two spots was called *dvāpara*. The name of the fourth die was *āskanda*.

The names of some of the throws are to be found in the *RV* and the *AV*. *Kali* occurs in *AV* VII. 114.1 इदमुग्राय बभ्रवे नमो यो अन्नेषु तनूवशी । घृतेन 'कलि' शिक्षामि सनो मृडातीदृशे ॥ Lüders has shown in several places that *kṛta* means a 'throw' (not a 'stake' or 'what is won'), in which sense the word is used in the *AV*.<sup>2</sup>

Although dicing was condemned by thoughtful men it appears that in the vedic times it was not a disreputable game, as even kings indulged in it, and there was even a royal officer called '*Akṣāvāpa*' or a Superintendent of gambling. In spite of its evil effects, known to all and loudly lamented, the gambling house was regarded as a useful institution in certain respects and was supposed to be a meeting place for social intercourse.<sup>3</sup>

It is extremely doubtful if during Vedic times or even in later periods ladies ever visited gambling houses. In this connection Prof. Dass observes : There is a verse in the *RV* (I. 124.7) of doubtful sense, which seems to imply that sometimes widows visited the dicing hall with a view to gain wealth by gambling. Such conduct on their part was, of course, not approved, as the conduct of a brotherless young woman, who sought the company of young men met with public disapprobation.<sup>4</sup>

1. Macdonell and Keith, *Vedic Index*, I. p. 2.

2. For fuller information see *Vedic Index*, *ibid.*, I. s. v. -*akṣa*, pp. 2 ff.

3. R. C. Dass, *Rgvedic Culture*, p. 325.

4. *Ibid.*

## Post-Vedic Period

In the Dharmasūtras we find scanty references to the game of dice. Āpastamba states that the king should provide for a gambling house which was to be open to all the twice-born men.<sup>5</sup> Here men played with wooden dice. Gautama, Baudhāyana and Vasiṣṭha are all silent so far as the topic of gambling or play at dice is concerned. In *Viṣṇusmṛti* provision is made for the punishment of persons who play false game and indulge in other fraudulent practices.<sup>6</sup> However, it states that a king should not indulge in dice-playing and forbids the game for the king along with wine, women and hunting.<sup>6</sup>

It is only in the Smṛti works that gambling finds a detailed treatment and a place in the topics of law. Although there are divergent views on the topic of gambling the consensus of the opinion of the Smṛti writers seems to be that gambling should be permitted under certain circumstances, particularly because it is helpful in the detection of thieves. Manu's attitude towards the game of dice is uncompromising. In his opinion gambling should find no place in the kingdom because gambling and prize-fighting are the causes of destruction of a kingdom. He declares *dyūta* and *samāhvaya* to be open thefts and all those indulging in such games should be corporally punished irrespective of their castes.<sup>7</sup> He further states that gamesters like dancers are secret thieves, who should be banished. He prescribes that gambling should not be resorted to even in joke as it leads to enmity.

These views of Manu are not subscribed to by other writers like Kauṭilya, Yājñavalkya, Nārada, Brhaspati and others. They not only allow gambling, though under certain circumstances, but lay down rules for the proper conduct of the gambling houses. They speak elaborately about the place of gambling, the keeper of the gambling house, settlement of disputes among gamblers, the share to be paid to the king, the punishment for fraudulent practices at the game and so on.

It will thus be seen that the attempted reform in Manu's time was rendered futile. In later Smṛtis laws regarding play at dice reappear in all their glory. Manu's emphatic prohibition against gambling was reduced to a regulated gaming, and gambling flourished as before in the times of his successors. The rules laid down by the later Smṛti writers indicate a larger prevalence of gambling leading to relaxation of

5. Cf. 5. 134-35. यूते कूटाक्षदेविनां करच्छेदः । उपधिदेविनां संदंशच्छेदः ।

6. Cf. 3. 50, मृगयाक्षस्त्रीपानाभिरतिं परिहरेत् ।

7. Manu, 9. 221-28.

restrictions. Although gambling was permitted as a means for the detection of thieves, in course of time it became a source of revenue for the State.

### The Place for Gambling or the Gambling House

Ordinarily the game of dice was to be played in a Gambling hall (*sabhā*) prescribed for the purpose and supervised by an officer called *sabhika*. The earliest reference to the gambling hall is to be found in the *Āp. Dh. Sūtra* where it is stated that the gamblers should play the game in a gambling hall using a table for the throws of dice.<sup>8</sup> It appears that in Āpastamba's time gambling was to be carried on only in the gambling hall; otherwise the person playing elsewhere was liable to fine.<sup>9</sup> But Nārada (17.8) provides that gambling might take place also in an open place outside the gambling house, in which case the gamblers were required to give the king his share in the stake and then would incur no punishment. The general rule, however, seems to be that the game of dice should be played in a place provided for the game. This place according to Kātyāyana should have an arch erected near the door of the gambling hall so that respectable people might not mistake about its real nature.<sup>10</sup> Yājñavalkya mentions two different kinds of gambling houses. One was a public (*prasiddha*) gambling house, where gambling took place, not secretly, but in an assembly of gamblers supervised by a keeper of a gaming house, and in the presence of the officer of gaming appointed by the king. The other was a secret gambling house without a keeper.

### The Officers of the Gambling House

It will appear from Kauṭilya's *Arthaśāstra* and also from several other works that gambling was under State control and that the gambling house was supervised by officers such of the *sabhika* and the *sabhāpati*. The former was the keeper of the gambling house to whom belonged the house for the residence of gamblers.<sup>11</sup> The *sabhāpati* was the other officer, whose duty was to make provision for all the instruments of gambling such as dice, arrangement for play etc. and he was to maintain himself on the income derived therefrom.<sup>12</sup>

8. Cf. 2.25.13, सभाया मध्येऽधिदेवनमुद्धत्यावोद्याक्षान्निवपेशुमान्वैभीतकान् यथार्थान् ।

9. See com. on Āpastamba, 2. 25. 13, स एव च स्थानान्तरे दीव्यते दण्डयेत् ।

10. Kātyāyana Smṛti Sāroddhāra, P. V. Kane, verse, 935.

11. Mitākṣarā on Yājñavalkya, 2. 199, सभा कितवनिवासार्था यस्यास्त्यसौ सभिकः ।

12. Ibid, कल्पिताक्षादिनिखिलक्रीडोपकरणस्तदुपचितद्रव्योपजीवी सभापतिरुच्यते ।

The duty of the keeper of the gambling house was to superintend the play in the hall and to pay to the king a fixed portion.<sup>13</sup> He was to recover the amount of the wager from the losing party by accepting a pledge or by arrest. Having recovered the amount he should pay it to the successful party. Similarly, being impartial, he should always declare a true decision to the gamblers.<sup>14</sup> Nārada (16.2) also ordains the same duties to the keeper of the gambling house.

The keeper was to receive 5% when the stake was for 100 paṇas or more and 10% when it was for less than 100 paṇas. Aparārka explains that the keeper was to receive as his fee 5% from the victorious gambler and 10% from the losing one. Nārada prescribes a flat rate of 10% on the stake as the fees of the *sabhika*. Kauṭilya allows the *sabhika* to charge hire for supplying gambling accessories such as dice, leather pieces as also for supplying water and accommodation.<sup>15</sup>

### Disputes regarding Gambling

The gambling house was a meeting place for the rogues and dishonest people. The work of deciding the cases between the gamblers was therefore naturally entrusted to persons who knew very well the fraudulent practices of the gamblers. Yājñavalkya (2.202) therefore lays down that both the judges for settling the disputes about gambling as also the witnesses shall be the gamesters themselves in spite of the injunction that the gamblers could neither be witnesses in law suits nor sit in an assembly as assessors. They were to be appointed by the king and the usual rule that a judge shall be accomplished in learning and study etc. was not made applicable to the persons who decided disputes arising in the gambling houses.<sup>16</sup> Kātyāyana provides the same rule but Bṛhaspati adds a proviso that where the gamblers are alleged to be inimical to the disputants the king may himself decide the matter.<sup>17</sup>

13. *Yājñavalkya*, 2. 200,

14. *Mitākṣarā* on *Yaj.* 2. 200, तथा जितं यद्द्रव्यं तदुद्ग्राहयेत् बन्धकग्रहेणासेधादिना च पराजितसकाशादुद्धरेत् । उद्भूत्य च तद्धनं जेत्रे जयिने सार्थको दद्यात् । तथा क्षमी भूत्वा सत्यं वचो विश्वासार्थं द्यूतकारिणां दद्यात् ।

15. *Arthaśāstra*, 3.20.

16. Cf. *Mitākṣarā* on *Yaj.* 2.202, द्यूतव्यवहाराणां द्रष्टारः सभ्यास्त एव कितवा एव राजा नियोक्तव्याः । न तत्र “श्रुताध्ययनसम्पन्ना” इत्यादिर्नियमोऽस्ति । साक्षिणश्च द्यूते द्यूतकारा एव कार्याः ।

17. *History of Dharma Śāstra*, III. 540, उभयोरपि सन्दिग्धौ कितवा स्युः । यदा विद्वेषिणस्ते तु तदा राजा विचारयेत् ।

Although gambling was permitted by the Hindu lawgivers they not only condemned deceitful or fraudulent gambling but ordained severe punishment in such cases. Nārada provides that when gambling is carried on secretly and without the king's permission or with false dice or other deceitful tricks, the gamblers and the keeper of the gambling house were not entitled to their profit or gain and would be liable to punishment. He further states that wicked men who play with false dice were to be driven out of the gambling house with a wreath of dice hung round their neck.<sup>18</sup> Yājñavalkya also prescribes that persons gambling with false dice or other instruments should be branded and banished by the king.

### Formation of Words relating to Gambling

As already observed gambling or playing with dice must have been a very common game in ancient Indian society, with the result that numerous words pertaining to the game of dice crept into the Sanskrit language (see Appendix). Even Pāṇini, the wellknown Sanskrit grammarian, could not avoid using the formations of words pertaining to gambling. In this behalf Mm. Dr. P. V. Kane observes : "Pāṇini teaches the formation of many words relating to gambling. In II. 1.10<sup>19</sup> he teaches the formation of *avyayībhāva* compounds like '*akṣapari*' or '*śalakāpari*' in the sense 'that loss was caused by one dice being cast in a way different from the way in which it was cast in a prior game'. In 4.4.2<sup>20</sup> he teaches that '*ākṣika*' means one who uses dice in gambling or wins by using dice, and in 4.4.19<sup>21</sup> he states that '*ākṣadyūtika*' means '(enmity) brought about by using dice in gambling'. *Vide* also Pāṇini 3.57.58." (*History of Dharma Śāstra*, III. 541).

Gambling with dice appears to have been an institution in vogue even before the Aryans penetrated the Indian soil. It had assumed considerable importance in the earliest times in India as also in the other parts of the world. Tacitus speaks of the influence of the game among the Germanic tribes where pawning away not only one's own belongings

18. Nārada, 19. 6-7, कूटाक्षदेविनः पापान् राजा राष्ट्राद्विवासयेत् ।

कण्ठेऽक्षमालामासज्य स ह्येषां विनयः स्मृतः ॥

19. अक्षशलाकासंख्याः परिणा । on which the *Mahābhāṣya* quotes the *kārikā*,

अक्षद्वयस्तृतीयान्ताः पूर्वोक्तस्य यथा न तत् ।

कितवव्यवहारे च एकत्वेऽक्षशलाकयोः ॥

20. तेन दीव्यति खनति जयति जितम् । अक्षैर्दीव्यति जयति वा आक्षिप्तः ।

21. निर्वृत्तेऽक्षयूतादिभ्यः । अक्षयूतेन निर्वृत्तमाक्षयूतिकं वैरम् ।

but also one's liberty was not uncommon. He states that strong and powerful young men overcome by the sway of the game meekly followed as slaves the winners at a game of dice at which the gambler's personal liberty was at stake. A parallel at once strikes in Yudhiṣṭhira's pawning his kingdom, his brothers, himself and even his wife at the game of dice<sup>22</sup> and although Manu emphatically condemned such games of chance, calling upon the king to abolish gambling, his attempt to reform was only short-lived. In later times Manu's strict prohibition gave way to regulated gambling which in course of time flourished as before. To quote Dr. N. C. Sen Gupta : "The strict supervision at public gambling place for the public benefit too was in time relaxed, so that by paying a fee to the king, anybody was enabled publicly to play any game for a wager. The public benefit professed to be sought from controlled gaming ultimately yielded to a scheme for getting revenue out of this vice."<sup>23</sup>

#### APPENDIX

##### Some Sanskrit Words for Gambling

[The list is enumerative and not exhaustive.]

अक्ष<sup>24</sup> m. a die for gambling. *Nār.* 19. 1 : अक्षवधशलाकायैः ।

अक्षस् m. a die for gambling. *RV.* 10. 34. 6 : अक्षासो अस्य वितरन्ति कामं प्रतिदीन्ते ।

अक्षकाम mfn. fond of gambling. *MW.* 3a.

अक्षकितव m. a gambler. *MW.* 3a.

अक्षकुशल mfn. skilled in dice. *MW.* 3a.

अक्षगोप्तु m. keeper of a gambling house.

अक्षमलह m. gambling, playing at dice. *MW.* 3a.

अक्षतत्त्व n. science of dice. *MW.* 3a.

अक्षतत्त्वविद् mfn. skilled in the science of dice. *MW.* 3a.

अक्षदाय m. handing over the dice in gambling. *MW.* 3a ; moving a piece on hand.

अक्षदेवन n. gambling. *MW.* 3a.

22. N. C. Sen Gupta, *Evolution of Ancient Indian Law*, 281.

23. *Ibid.*, 285.

24. For a detailed note on *akṣa*, see Macdonell and Keith, *Vedic Index*, I. 2ff.

अक्षदेविन् or अक्षगु m. a gambler or dice-player. *MW.* 3a. *DhK.* 1911. 15 ;

*Viv. Rat.* p. 614: एकरूपा द्विरूपा वा यूते यस्याक्षदेविनः ।

अक्षयूत n. gambling. *MW.* 3a. *Sāyaṇa* on *RV.* 1. 41. 9: अक्षयूतं कुर्वतोर्-  
भयोर्मध्ये । *Pāṇ.* 4. 4. 19: निवृत्तेऽक्षयूतादिभ्यः ।

अक्षद्रुग्ध mfn. hated by (unlucky at) dice.

अक्षधर mfn. holding dice. *MW.* 3a.

अक्षधूर्त mfn. a gambler, a dice-rogue.

अक्षनैपुण्य n. skill in gambling. *MW.* 3a.

अक्षपराजय m. defeat at the game of dice. *Sāyaṇa* on *RV.* 10.34.10: अक्षपराज-  
यादणवान् कितवः ।

अक्षपराजित mfn. defeated in gambling. *Nār.* 4.203: यां चैवाक्षपराजितः ।

अक्षपरि ind. with the exception of one die. *MW.* 3b.

अक्षपात m. throw of dice. *MW.* 3b.

अक्षपातन n. the act of casting dice. *MW.* 3b.

अक्षप्रक्षेप m. throw of dice. *AV.* com. 7.52.2: अहमेव प्रथमः अक्षप्रक्षेपेण प्रतिवादिनं  
जेष्यामि ।

अक्षप्रिय mfn. fond of dice, favoured by dice. *MW.* 3b.

अक्षभूमि f. gambling-place. *MW.* 3b. *Kauṣ.* 3.20: अक्षभूमिहस्तदोषाणां चाप्रतिषेधेन  
द्विगुणो दण्डः ।

अक्षमद m. passion for dice. *MW.* 3b.

अक्षमात्र n. anything as big as dice. *MW.* 3b.

अक्षमाला f. garland of dice. *Nār.* 19.6: कण्ठेऽक्षमालामासज्य स ह्येषां विनयः स्मृतः ।

अक्षराज m. king of dice ; the dice called *Kali*. *MW.* 3b.

अक्षवृत्त n. anything that happen in gambling.

अक्षवेदिन् mfn. one acquainted with gambling. *Nār.* 19.3: द्विरभ्यस्ताः पतन्त्यक्षा ग्लहे  
ययक्षवेदिनः ।

अक्षावपन n. dice-board. *MW.* 3b.

अक्षातिवाप m. keeper or superintendent of a gambling house. cf. अक्षावापः.

अक्षावाप m. keeper of a gambling house. *Mait. Sam.* 3.6.3: अक्षावापस्य च गृहेभ्यः ।

अक्षावापन n. case for keeping dice in. *Sat. Br.* 5.3.1. 11.

अक्षिक m. gambler. *Com.* on *RV.* 10. 34. 8: अक्षिकाः प्रायेण तावद्विरक्षैर्दीव्यन्ति हि ।

अक्षूय n. 'unlucky gambling; not derived from gambling; honestly earned.  
*RV.* 1. 112. 29.

अधिदेवन n. a table or board for gambling. *MW.* 21 a. *Mait. Sam.* 4. 4. 6; तेन  
स्फ्येनाधिदेवनं कुर्वन्ति तत्र षष्ठौही विदीव्यन्त ।



आदिनवदर्श n. view of (another's) misfortune or want of luck in dice. *Tait. Br.* 3. 4. 16. 1: त्रेताया आदिनवदर्शम् (com. आदिनवदर्शं मर्यादायां देवस्य परीक्षकम् ।)

उपधिदेविन् mfn. playing false at dice. *Yāj.* 2. 202: राज्ञा सचिह्नं निर्वास्याः कूटाक्षोपधिदेविनः ।

कटभू m. a gambler; dice-player. *MW.* 243c.

कितव m. 1. gambler. *Kaṭṭ.* 3. 20: प्रायशो हि कितवा कूटदेविनः । *Nar.* 19. 3. द्विरभ्यस्ताः पतन्त्यक्षा ग्लहे यद्यक्षदेविनः । जयं तस्यापरस्याहुः कितवस्य पराजयम् ॥ *RV.* 10. 34. 6: सभामेति कितवः पृच्छमानः । Com. on *RV.* 10.34.2: मां कितवं न मिमेथ ।

2. expert in gambling. Com. on *Tait. Br.* 3.4.16.1: कितवं ब्रूतकुशलम् ।

कितवसमाज m. assembly of gamblers. *Mit.* on *Yāj.* 2.201: सभिकसहिते कितवसमाजे । कूटदेविन् mfn. a false gamester. *Viv. Rat.* p. 616: निर्वास्याः कूटदेविनः । *Kaṭṭ.* 3.20: प्रायशो हि कितवाः कूटदेविनः ।

कूटाक्ष m. a false dice.

कूटाक्षदेविन् mfn. one who plays false at dice. *Nar.* 16.6: कूटाक्षदेविनः पापान् राजा राष्ट्राद्विवासयेत् । *Yāj.* 2.202: राज्ञा सचिह्नं निर्वास्याः कूटाक्षोपधिदेविनः ।

कृत m. name of a die or a part of a die marked with four dots. *Tait. Br.* 3.4.16.1: यथा कृताद्विजितायाधरेयाः संयन्येवमेनं ।

ग्रह m. or प्राभ m. a throw of dice.

ग्लह<sup>25</sup> m. a game at dice; a die, dice-box. असं 4.38: ग्लहे कृतानि कृण्वानाम् । *Yāj.* 2.199: ग्लहे शतिकवृद्धस्तु सभिकः पञ्चकं शतम् ।

जितग्लह mfn. one conquered in gambling. *Mit.* on *Yāj.* 2.199: जितग्लहस्य विंशतितमं भागं गृह्णीयादित्यर्थः ।

✓दीव् to play at dice. *RV.* 10.34.3: अक्षैः मा दीव्यः । *Mit.* on *Yāj.* 2.202: मतिवञ्चनहेतुना मणिमन्त्रौषधिना ये दीव्यन्ति तान् श्वपदादिनाङ्कयित्वा राजा स्वराष्ट्रान्निर्वासयेत् ।

दुन्दुभिः f. a particular throw of dice in gambling. *MW.* 484a.

दुर्धूत n. bad or unfair gambling; -देविन् mfn. cheating at gambling.

देवन<sup>26</sup> n. gambling. *Manu.* 9.222. प्रकाशमेतत्तात्पर्यं यद् देवनसमाह्वयौ ।

25. *Vedic Index*, I.248: 'Glaḥa' denotes the 'throw' at dice, like *Grābha*, of which it is a later form occurring in the *Atharvaveda*.

26. *Devana* is mentioned in the *Rgveda* (10.43.5) in connection with dicing. According to Macdonell and Keith (*Vedic Index*, I.375) the word designates the place on which the dice are thrown (elsewhere called *adhidevana*).

देवनकर्माधिपति m. superintendent of gambling. Com. on AV. 7.52.3 :

अग्निः देवनकर्माधिपतिः नः अस्माकं दीव्यताम् ।

देवनसाधन n. means of gambling. Com. on AV. 7.52.1 : अक्षैः देवनसाधनैः ।

देवितव्य n. gambling.

देवितृ mfn. a gambler.

देविन् mfn. a gambler.

यूत n. gambling, play at dice. Nār. 16.2 : सभिकः कारयेद् यूतम् । Manu. 9. 223 :

अप्राणिभिर्भक्ष्यते तल्लोके यूतमुच्यते ।

यूतकर m. a gambler. Com. on RV. 10.34.9 : यूतकराणां कितम्बानां हृदयस्योपरि स्फुरन्ति ।

यूतकरमण्डली f. a gambler's circle.

यूतकर्तृ mfn. a gambler. Aparārka on Yāj. 2.199 : धूर्तो विजयी वा कितवो यूतकर्ता  
स धूर्तकितवः ।

यूतकार m. a gambler.

यूतकारक m. a keeper of a gambling house.

[यूतकारिता (वृद्धि)] f. (interest) on debt for gambling. Nār. 19.2 : दशकं च शतं  
तस्य वृद्धिः स्याद् यूतकारिणः ।

यूतकारिन् m. a keeper of gambling house. Nār. 19.2 : दशकं च शतं वृद्धिस्तस्य स्याद्  
यूतकारिणः । Mit. on Yāj. 2.200 : तथा क्षमी भूत्वा सत्यं वज्रो विश्वासार्थं यूतकारिणां  
दद्यात् ।

यूतकिङ्करी f. a female slave won at dice.

यूतकृत् m. a gambler.

यूतक्रिया f. play at dice; gambling. Com. on AV. 4.38.1 : तदुक्तं यूतक्रियामधिकृत्याप-  
स्तम्बेन ।

यूतक्रीडा f. playing with dice.

यूतजय m. victory in gambling. Com. on AV. 4.38.1 : कृताय लाभो हि महान्  
यूतजयः ।

यूतजयकर्मन् n. victory at dice. Com. on AV. 4.38.1 : अस्मिन् यूतजयकर्मणि अहं  
हुवे ।

यूतजयकामिन् mfn. desirous of victory at dice. Com. on AV. 7.52.2 :  
यूतजयकामिने मामिति शेषः ।

यूतजयचिह्न n. mark of victory at dice. Com. on AV. 4.38.1 :

तस्मिन् ग्लहे निमित्ते कृतानि यूतजयचिह्नानि ।

यूतजित mfn. won at dice. Com. on AV. 4.38.3 : यूतजितेन पय (?) उपलक्षितेन ।

यूतता f. playing with dice; gambling. MW. 500 b.

यूतदास m. a slave won at dice. MW. 500 b.

द्यूतधर्म m. rule or law re. gambling. *Manu.* 9.220 ; क्रमशः क्षेत्रजादीनां द्यूतधर्म  
निबोधत ।

द्यूतपति m. Superintendent of gambling.

द्यूतपलायित mfn. one who has run away from the game of dice. *MW.* 500 b.

द्यूतपूर्णिमा or पौर्णिमा f. the day of full moon in Kārttikā (spent in games of chance  
in honour of Lakṣmī). *MW.* 500 b.

द्यूतप्रतिपद् f. the first day of the bright half of the month of Kārttikā (celebrated  
with gambling). *MW.* 500 b.

द्यूतप्रिय mfn. fond of gambling. *MW.* 500 b.

द्यूतफलक n. gambling board. *MW.* 500 b.

द्यूतबीज n. a cowrie (small shell used as a coin and in gambling). *MW.* 500 b.

द्यूतभूमि f. gambling place.

द्यूतमण्डल n. a circle or party of gamblers; a gambling house ; a circle drawn round  
a gambler to make him pay.

द्यूतलेखक mn. a gambling bill.

द्यूतवर्त्मन् n. method of gambling. *MW.* 500 b.

द्यूतविशेष m. pl. different kinds of gambling. *MW.* 500b.

द्यूतवृत्ति m. a professional gambler ; a keeper of a gambling house. *Manu.* 3.160.

द्यूतवैतंसिक m. one who lives by gambling and bird-catching.

द्यूतव्यवस्था f. rule re. gambling. Kulluka on *Manu.* 9.220.

द्यूतव्यवहार m. judicial proceedings re. gambling. *Mit.* on *Yāj.* 2.202 : द्यूतव्यवहाराणां  
द्रष्टारः सभ्यास्त एव कित्वा एव राज्ञा नियोक्तव्याः ।

द्यूतव्यसनवत् mfn. addicted to gambling. *Com.* *AV.* 7.52.2 : सर्वदा द्यूतव्यसनवती-  
नामित्यर्थः ।

द्यूतशाला f. a gambling house.

द्यूतसदन n. a gambling house.

द्यूतसभा f. a gambling house.

द्यूतसभाधिकारिन् m. a keeper of a gambling house. *Mit.* on *Yāj.* 2.199.

द्यूतसभायोजक m. a keeper of a gambling house.

द्यूतसमाज m. a gambling house ; an assembly of gamblers.

द्यूतसाधन n. means of playing of dice. *Com.* on *AV.* 4.38.4 : अक्षेषु द्यूतसाधनेषु  
प्रमोदते । *Com.* on *RV.* 7.86.6 : विभीदको द्यूतसाधनोऽक्षः ।

द्यूताधिकारिन् m. keeper of a gambling house. *Mit.* on *Yāj.* 2. 200 : य एवं  
क्लृप्तवृत्तिर्द्यूताधिकारी स राज्ञा धूर्तकितवेभ्यो रक्षितः ।

द्यूताग्निदेवता f. the goddess presiding over the play at dice. *Com.* on *AV.* 4.38.3 :  
सा द्यूताग्निदेवता पयस्वती ।

- यूताध्यक्ष m. superintendent of gambling. *Kaṭ.* 3.20 : यूताध्यक्षो यूतमेकमुखं कारयेत् ।
- यूताभियोग m. plaint re. gambling. *Kaṭ.* 3.20 : यूताभियोगे जेतुः पूर्वः साहसदण्डः ।
- यूतासक्त mfn. addicted to gambling. Com. on *AV.* 4.38.4 : यूतासक्तानन्यानपि प्रमोदयन्तीम् । *Yāj.* 2.267 : यूतस्त्रीपानसक्ताश्च ।
- यूतोपकरण n. means of playing at dice. *Aparārka* on *Yāj.* 2.199 : काकिन्यो वघ्निकाश्चैव शलाका मौर्य एव च । अक्षाः सबीजाः कुहका यूतोपकरणानि षट् ।
- धूर्त m. a gambler.
- धूर्तकितव m. a gamester. *Yāj.* 2.199 : गृहे शतिकवृद्धेस्तु सभिकः पञ्चकं शतम् । गृहीयाद्धूर्तकितवात् । *Aparārka* explains धूर्तकितव as a successful gambler. Cf. Com. on *Yāj.* 2.199 : धूर्तकितवाद्धूर्तो विजयी वा यूतकर्ता स धूर्तकितवः ।
- धूर्तमण्डल n. assembly of gamesters. *Yāj.* 2.201 : प्राप्ते नृपतिना भागे प्रसिद्धे धूर्तमण्डले ।
- धूर्तमण्डलाधिपति m. leader of gamesters. *Viśvarūpa* on *Yāj.* 2.199 : तां सभिको यूतसमायोजकः धूर्तमण्डलाधिपतिर्गृहीयात् ।
- पणक्रीडा f. gambling ; play at dice. *Nar.* 14.1 : पणक्रीडावयोमिश्र पदं यूतसमाह्वयम् ।
- पाश m. a die, dice, *MW.* 623c.
- पाशक mn. a die. *MW.* 623c.
- पाशकपीठ mn. a gambling-table. *MW.* 623c.
- पाशक्रीडा f. dice-play ; gambling. *MW.* 623c.
- प्रतिकितव m. an adversary in gambling. Com. on *AV.* 7.52.1 : प्रतिकितवपराजये समसदृशोऽन्यो नास्तीत्यर्थः ।
- प्रतिदिवन् m. an adversary in gambling. *RV.* 10.34.6 : अक्षासो अस्य वि तिरन्ति कामं प्रतिदीन्वे दधत आ कृतानि ।
- प्रतिदेवितु m. an adversary in gambling. Com. on *RV.* 10.34.6 : तत्र प्रतिदीन्वे प्रतिदेवित्वे कितवाय etc.
- √विज् to stake. *Rc.* 229.
- विभीदक m. a die for gambling. *RV.* 7.86.6 : सा सुरा मन्युर्विभीदको अचित्तिः (Com. विभीदको यूतसाधनोऽक्षः) ।
- सभा f. a gambling house. *RV.* 10.34.6 : सभामिति कितवः पृच्छमानः ।
- सभानायक m. keeper of a gambling house.
- सभापति<sup>27</sup> m. keeper of a gambling house.

27. Mit. on *Yāj.* 2.199, explains सभापति as one who makes provision for the instruments of gambling, such as dice, etc. and maintains himself on the amount received therefrom. Cf. कल्पिताक्षादिनिखिलक्रीडोपकरणस्तदुपचितद्रव्योपजीवितं सभापतिरुच्यते).

सभापाल m. keeper of a gambling house. *Tait. Br.* 1.7.10.5.

सभाविन् m. keeper of a gambling house. *Tait. Br.* 3.4.16.1 : कृताय सभाविनम् (Com. सभाविनं द्यूतसभाया अधिष्ठातारम्).

सभास्थानु<sup>28</sup> m. a dicer.

सभिक m. keeper of a gambling house. *Nār.* 19.1 : सभिकः कारयेद् द्यूतम् ।  
*Yāj.* 2.199 : गृहे सभिकवृद्धेस्तु सभिकः पञ्चकं शतम् । (*Viśvarūpa* : द्यूतसभायोजकः ;  
*Mit.* explains सभिक as a person to whom belongs the house for the  
 residence of gamesters ; cf. सभा कितवनिवासाथी यस्यास्त्यसौ सभिकः ।)

सभ्य m. keeper of a gambling house. *MW.* 1151c.

साधुदेविन् mfn. playing skillfully at dice. *AV.* 4.38.1 : उद्भिन्दन्तीं सज्जयन्तीमप्सरां  
 साधुदेविनीम् ।

28. *MW.* 1151c explains सभास्थानु as 'a post at a gambling house, either a  
 'gambling table' or a man who sits like a post at a gambling table. It also means  
 'a persistent gambler.'